A BIRCHEN ROD FOR Dr. BIRCH:

Or Some

ANIMADVERSIONS UPON HIS SERMON

Preached before the Honourable

The Houſe of Commons,

At St. *Margaret's Weſtminſter*, January 30, 1694.

In a LETTER to Sir *T. D.* and Mr. *H.*

Printed in the Year, 1694.

Worthy Gentlemen;

THE Honourable Character which is given of you by all who have the Happineſs of your Acquaintance, emboldens this Preſumption from an unknown Hand; I doubt not but as you have Capacity enough to judg, ſo you have Zeal enough to reſent the Injury, which the Doctor's Sermon may have occaſion'd, either to the Memory of the Sacred Martyr, or the Title and Government of your preſent Maſter: and ſeeing it is more incumbent upon you than others, to take the Affair into your Conſideration, and repreſent it truly to thoſe under whoſe Cognizance it properly falls, I beg your favourable Cenſure of the following Animadverſions.

A Birchen Rod for Dr. BIRCH.

METhinks the Doctor has not done the *Royal Martyr* any great Honour in comparing him with *Saul*, who, tho he was the *Lord's Anointed*, was a *very ill Man*, and one who did actually play the *Tyrant*; and was far more zealous for his own Honour, than ever he was for the Glory of God, as appears by his laying hold of *Samuel's* Garment, after he had denounc'd the impending Judgments of the Almighty againſt him, 1 *Sam.* 15. 30. and ſaying, *Honour me now, I pray thee, before the Elders of my*

People: but not one word of desiring *Samuel* to intercede with him at God's Hand for Pardon. So that I think it's very plain that he was for advancing his own Prerogative over the People, tho he was told that God had rejected him. And some malicious Persons won't stick to say, that seeing the Doctor takes the liberty of comparing the Royal Martyr with *Saul*, that he cannot be angry at them for alledging, that the words which were put into *Samuel*'s Mouth to tell the *Israelites* the Manner of the King that should reign over them, seem to have foretold K. *Ch.* 1. tyrannizing over his Subjects, and invading their Property by the *Ship-money* and *Loan-money*, obliging them to lend him such Sums as he demanded, take Patents for Knighthood, and serve in his Fleet and Armies against their Wills, and forcing the Country to be at the Charge and Trouble of carrying the Baggage of the Court as they removed from place to place; exactly according to what was foretold of *Saul*, 1. Sam. 8. 11. *He will take your Sons, and appoint them for himself, for his Chariots, and to be his Horsemen, and some shall run before his Chariots.* Ver. 14. *And he will take your Fields, and your Vine-yards, and your Olive-yards, even the best of them, and give to his Officers and to his Servants.* Ver. 15. *And he will take the Tenth of your Seed, and of your Vine-yards, and give to his Officers, and to his Servants.* Ver. 16. *And he will take your goodliest young Men, and your Asses, and put them to his Work.* Ver. 17. *He will take the Tenth of your Sheep, and ye shall be his Servants:* And all this in direct Opposition to the Law, which the King was obliged to *read* and *observe*, Deut. 17. 18, 19. *viz.* That *he should not multiply Horses to himself, nor cause the People to return to* Egypt, *ver.* 16. *That he should not greatly multiply to himself Silver and Gold*, v. 17. That his Heart be not lifted up above his Brethren, and that he turn not aside from the Commandment to the Right or to the Left; and contrary to the Practice of good old *Samuel*, who could ask of them before God, whose Ox or whose Ass he had taken, whom he had

and defrauded and oppreſſed, or of whoſe Hand he had received any Bribe? 1 *Sam.* 12. 3.

Or, if ſome ſhould have a mind to carry the Parallel further, and compare K. *Charles*'s Spirit of contending with his Parliament to advance an unlimited Prerogative, to the evil Spirit which was ſent from the Lord upon *Saul*; his Pretenſions to Divinity, with *Saul*'s being among the Prophets; his concluding a Ceſſation of Arms with the Iriſh Papiſts after they had cut the Throats of the Proteſtants, with *Saul*'s ſparing of *Agag* and the *Amalekites*; his perſecuting of thoſe Miniſters who could not comply with the Book of Sports on Sundays, to *Saul*'s cutting off the Prieſts of the Lord; his levying War againſt his Subjects, to *Saul*'s unjuſt purſuit of *David*; his matching his Eldeſt Daughter to the Prince of *Orange*, like *Saul*'s marrying of *Michal* to *David*; his ſeeming Condeſcenſions to Treaties with his Subjects, as that at *Uxbridge*, &c. with *Saul*'s acknowledging of his Faults to *David*; his continuing Hoſtility againſt them afterwards, to *Saul*'s continuing his Perſecution of *David*; his taking upon him to be the ſupream Judg in Church-Affairs, and countenancing Biſhop *Laud*'s Innovations, to *Saul*'s uſurping the Prieſtly Office, and offering up Sacrifice; and his falling upon the Scaffold, by his own ſtubborn Humour, and the ſuperſtitious Stiffneſs of his Chaplains, to *Saul*'s falling on Mount *Gilboa* by his own Sword, when his Army was defeated by the *Philiſtines*: I ſay, if any perverſe Man ſhould run the Parallel thus, the Martyr's Friends will have but ſmall reaſon to thank the Doctor for putting it in their Heads. But the miſchief on't is, our Clergymen are never *aware of the Conſequences of their own Doctrine*, witneſs that unhappy one of *Paſſive Obedience*, which was good, nay ſuperlatively good, and the *Characteriſtick* of the Church, ſo long as the Court and the Church did agree together; but whenever the Court came to touch the Church in her own Property, then *this Characteriſtick* was *laid aſide, and Paſſive Obedience turn'd to actual Reſiſtance.* It

was

was horrid, nay damnable Doctrine in my Lord *Russel*, the Earl of *Essex*, and the Nobility, and Gentry, and Laity, to Associate for the defence of their Lives, Liberties and Religion, and Mutinous for them to Petition their Prince on that Head; but it gave the Seven Petitioning Bishops a Right to the Title of Confessors, to Address and Cabal against King *James*, for giving Liberty to Dissenters.

But to come to our purpose. The Doctor, Pag. 1. says, That no Raptures but those of a *King and a Prophet could present us with Expressions of Grief suted to the Occasion.* By which one would think that the Doctor condemns himself for medling with the Subject; for whatever parity there may be in the Occasions, there's none betwixt the *Doctor* and *David*, for I know of no body that looks upon the *Doctor either as a King or a Prophet.*

Ibid. He tells us that this Lamentation was over *the Fall of a Prince that was Literally the Lord's Anointed and Successor; or if any prefer the being VICE-GERENTS TO THEIR INFERIORS, the Desire and Choice of the People.* So that here the Doctor concedes that a King may be the *Lord's Successor*, and the *Peoples Vice-Gerent too*; which I suppose the *Jure Divino* Men will not thank him for: Because this seems to insinuate, That *Kings may be accountable to God and the People both*, and tacitly to approve of what was done to the Martyr, *viz.* The People call'd *Him first to an account as their Vice-Gerent, and then sent him to God to give an account as his*, according to Mr. *Johnson*. But that which sticks in the Doctor's stomach is, that any should *Prefer being Vice-Gerents to their Inferiours*, which I confess is enough to startle any Man of Metal; but it's a Question worth the Doctor's while to answer, *Whether the People in this case be their Vice-Gerents Inferiors or not?* It would be look'd upon as a Solecism in common Discourse to say, that the King were *Inferior* to his *Vice-Gerents*, or *Deputies* and *Commissioners* in *Ireland* and *Scotland*; that a Colonel were his Lieutenant-Colonel's

Colonel's Inferior, or the Doctor an Inferior to any of his own Curats: and therefore the Doctor may avoid this Absurdity if he pleases, by considering, that though the King be *Major Singulis*, yet he is *Minor Universis*, and both by Laws Divine and Humane God's *Minister for the Peoples good*, Rom. 13. 4. So that he is Created for them, and not they for him: And by the Doctor's own Concession, when the Theocracy ceased, Kings of the Peoples own choice and desire were appointed to succeed: And so careful was the Almighty of this Privilege of the Peoples, that he did not superceed their Choice even by his own Nomination and Unction; and long before they had any King, gave them a Law to Regulate both his Election and Prerogative, *Deut.* 17. 15. *Thou shalt in any wise SET him King over thee, whom the Lord thy God shall CHUSE. One from among thy Brethren shalt thou SET King over thee: Thou mayest not SET a Stranger over thee.* And then as to the Limitation of his Prerogative, you may read from the *16th* Verse to the end of the Chapter. So that we may see how little of Solidity there is in the Doctor's Witticism of Kings preferring being *Vice-Gerents to their Inferiors*, to their being *the Lord's Anointed*, seeing in the *Jewish* Government they went hand in hand together: And thus *David* though Anointed by God's Command, and determined to be King over *Israel*; yet e're he entred upon the Government, was first *made King* at *Hebron* by the Men of *Judah*, who are said to have *Anointed* him, 2 *Sam.* 2. 4. and then King over all the Tribes of *Israel* by the Elders, who first made a League (or *Original Contract*) with him, and Anointed him again at *Hebron*, 2 *Sam.* 5. 3. And we find, that when *Rehoboam* his Grandson would not grant the Terms required by the Children of *Israel* who were come to *Shechem* to *make* him King, that they did thereupon revolt, 1 *Kings* 12. and God forbad *Rehoboam* to make War upon them to reduce them, *v.* 24. So that if the Peoples Election was required as to those Kings

who

who were Nam'd and Appointed by God himſelf, *à fortiori* it is much more needful to give a Right to all Kings now, when he gives us no ſuch poſitive Indications as to the Perſon who ſhall Reign over us: And therefore, when God by his Providence determines the Peoples Choice upon a Perſon or Family, it's reaſonable to conclude that it's according to his Will, if there be nothing in it which contradicts Revelation; ſo that to be the *Vice-Gerent of the People*, is not a thing diſtinct from being the *Lord's Anointed*, as the Doctor would ſeem to inſinuate: But on the contrary, *The Choice of the People* is all the Evidence which we can now have of any King's being the *Lord's Anointed*. Not that I think it neceſſary, that the Choice ſhould be renewed in a limited Monarchy upon the Death of every Poſſeſſor: for our Laws having provided to ſettle the Succeſſion on Their Preſent Majeſties, and Their Poſterity, if God ſhould be graciouſly pleaſed to bleſs the Nations with ſuch a Mercy as to afford them any, they muſt in all reaſonable Conſtruction be accounted the Peoples *Choice and Deſire* ſo long as that Law is unrepeal'd, of which there will be no hazard, except any of Their Poſterity ſhould be ſo infatuated as to overturn the Foundations, and deſtroy theſe Laws by which they hold Their Crown; and in that Caſe it's a hundred to one but the *Original Contract* will be enquired into then, as well as it has been now. And though this Doctrine was in the late Reigns cried down as Rebellious, yet moſt thinking Men are ſufficiently convinced, that it was without any ſhadow of Juſtice: and if it be otherwiſe, as the Doctor would ſeem to hint by the Tenor of his Diſcourſe, it ſhews how well he deſerves to eat Their Majeſties Bread, who would go about to ſhake Their Title.

Pag. 2. He mentions a cauſe for *David*'s Grief, which I am ſure he does not find in his Text, *viz. Becauſe he had made up the Rear of* Achiſh's *Battel, when he went out to fight againſt* Iſrael. Nor is there the leaſt of Reaſon in the Doctor's Argu-

gument, that *David* ſhould be *overwhelm'd at* Saul's *Death*, becauſe his Heart ſmote him meerly for *cutting off the Skirt of his Garment*; for the latter was his own Act, but in the former he had no Concurrence, having been diſcharged out of *Achiſh*'s Army long before the day of Battel. But if the Doctor thinks from this to prove the unlawfulneſs of taking up Arms in any caſe againſt *a King, or any Commiſſionated by him*, he will find himſelf mightily miſtaken: for we have the Teſtimony of God himſelf, that *David* was a Man according to his own heart, except in the matter of *Uriah*; and yet it cannot be denied but he carried Defenſive Arms againſt his Father and Soveraign for a conſiderable time, which if God had diſapproved, he would certainly have made it a part of the Exception, ſeeing it was not a Sin of Frailty, or the ſurprize of a ſudden Temptation, but practiſed for many Years; and yet we never heard that *David* either repented, or that God reprov'd him for it, as ſurely he would have done, had he been guilty of Rebellion, which he himſelf has declared to be as the Sin of Witchcraft. Nor could it have been inconſiſtent with *David*'s Duty, to have made uſe of thoſe Arms againſt *Saul*, which he carried to defend himſelf from him, had God determined the People to invite him to reſcue them from *Saul*'s Tyranny, as the People of *England* invited his preſent Majeſty to reſcue them from Popery and Slavery: ſo that there being no Parity in the Caſe, his preſent Majeſty never having been the late King's Subject, and having an Invitation and Concurrence, which *David* wanted, he was not obliged to make *David*'s Carriage to *Saul* the Pattern of his own to the late King, even againſt *his apparent Intereſt, and the higheſt Provocations*, as the Doctor would ſeem ſlily to infer in the beginning of his third Page. There being alſo this remarkable difference, that *Saul*, beſides the Peoples Choice, was appointed to be King by God himſelf; which cannot be ſaid of any Kings now, no not of thoſe whoſe Crowns are Hereditary, ſeeing it was only the Peoples

Choice, or at leaſt Conſent, which made them ſo Originally, as is evident from the Hiſtories of all Nations.

Pag. 5, 6, and 7. The Doctor gives us a very ſtrange Commentary on *David*'s Lamentation, and endeavours to confirm it by as ſtrange an Argument. The ſubſtance of his Commentary is expreſſed thus, p. 7. *That it was a juſt Grief and Deprecation of that Guilt wherein the whole Land was involved, and which hangs over all Countries, that imbrue their hands in the Blood of God's Vice-Gerents.* Whereas to every intelligent Reader it muſt appear, that it was a true Grief for the Judgment of God upon his Country, and his own near Relations, his Father-in-Law *Saul*, and his Brother-in-Law *Jonathan*, whoſe love towards himſelf he owns to have exceeded the love of Women. Nor is it unreaſonable to think that *David*'s Natural Affection to his Wife, ſhould make him more than ordinary ſenſible of the Death of her Father: But as it appears by the Context, the principal Cauſe of this Holy Man's Concern was, that the Uncircumciſed *Philiſtines* ſhould have reaſon to Rejoice and Triumph, that the Beauty of *Iſrael* was ſallen upon the High Places, 2 *Sam.* 1. 20. But there's not one word of *his Deprecating the Guilt wherein the Land was involv'd, and which hangs over all Countries that imbrue their hands in the Blood of God's Vice-Gerents*, as the Doctor would have us to believe, there being not the leaſt ſhadow of reaſon for it. The *Iſraelites* fought in his defence, and did not contribute any way to his Death, if it was not by conniving too much, and not reſiſting his Wicked Courſes, which brought thoſe Judgments upon himſelf and the Nation: and this will not anſwer the Doctor's Deſign. Nor could *David* have any reaſon from the *Amalekite*'s ſtory of his having kill'd *Saul*, to charge it upon the Nation of *Iſrael*, ſeeing a Stranger accuſed himſelf of the Crime, and that alſo with this Alleviation, that it was according to *Saul*'s own deſire to rid him of the Anguiſh which he laboured under, becauſe his Life was yet whole in him: So that in ſhort one cannot tell what to

make

like of the Doctor's Expreſſion in this Caſe, as to that *Guilt which impends over all Countries that imbrue their hands in the Blood of God's Vice-Gerents*, for *Saul* imbrued his hands in his own Blood; and if there was any truth in this *Amalekite's* Relation, it muſt be, that he killed him quite, to rid him of his Pain: but if the Mountains were guilty becauſe they received *Saul*'s Blood, *David* is ſo far from deprecating of the Guilt, that he curſes them: and if this laſt be the Doctor's meaning, let him curſe the Window of the Banqueting-Houſe, whence K. *Charles* iſſued to Execution, the Ground whereon the Scaffold ſtood, and that which contained the Guard and Spectators: and if neither Dew nor Rain fall upon them, we ſhall not be ſo often troubled with Dirt there as at preſent; and we hope that the Doctor will alſo afford us a *Birchen* Broom to ſweep away the Duſt from thence; for with the one or the other the Street about *White-hall* is always infeſted. This I confeſs may ſeem too light for the Gravity of the Subject; but I hope the Reader will excuſe me; for the Doctor's Comment appears ſo ridiculous, that I think no Man can read it in Company, without ſaying *Riſum teneatis Amici.* And I would further pray the Doctor to tell me, Whether *Saul* could at this time be properly called God's Vice-Gerent, when *Samuel* told him long before, that God had rejected him; and he himſelf did tell the Counterfeit *Samuel*, when rais'd by the Witch of *Endor*, that God was departed from him? I do not know the Doctor, but ſuppoſe he may have ſome Curats under him; and if he has once rejected them, I believe he will ſcarce allow them to be called his Vice-Gerents afterwards.

The Doctor will further oblige the Publick to anſwer this one Query more, *viz.* Whether the Cavaliers were not more guilty of King *Charles*'s Blood, than the *Iſraelites* were of *Saul*'s, when they fought it to the laſt in the Field, and the Cavaliers ſat drinking their Maſter's Health in Taverns,

while he was upon the *Scaffold*, without any Endeavours to reſcue him; in which they might have been ſure of Sir *Thomas Fairfax*'s Aſſiſtance, tho a Presbyterian, who deſigned to have attempted it with his own Regiment, if he had not been impos'd upon and prevented?

And the Doctor would do well to conſider, Whether or not ſuch of the high-flown Clergy as himſelf, were not very acceſſary to that Prince's Tragedy, by poſſeſſing him with falſe Notions of things; preaching up his uncontroulable Authority over the Purſes, Perſons and Conſciences of his Subjects, puſhing him on to a War againſt the Scots, for propagating the Ceremonies, which they themſelves call indifferent, and hindring all Accommodation, when he ſeemed inclinable to it, at the Treaty at *Uxbridg*, &c. as appears by *Ruſhworth*'s Collections, *Whitlock*'s Memoirs, and Col. *Bamfield*'s Apology.

But now to the Doctor's Argument for confirming his Comment from the parallel Inſtance, as he calls it, of *Job*'s curſing the time of his Birth, *Job* 3. which, ſays the Doctor, *was not a piece of Blaſphemy or Diſtruſt in God, but a deſign'd Demonſtration of the Bitterneſs of his Troubles, and the Contempt he had of his Life.* Now ſuppoſe all this to be true, the moſt that it will amount to, if the Inſtance, as he ſays, be parallel, is this, That what *David* ſaid was not a piece of Blaſphemy or Diſtruſt in God, but a deſign'd Demonſtration of the Bitterneſs of his Grief, and his Contempt of thoſe Mountains on which that fatal Defeat was given; but *nothing of a Deprecation of that Guilt wherein the whole Land was involved, for imbruing their hands in the Blood of God's Vice-Gerent.*

And the Doctor's Argument to prove that *Job* did not ſin in curſing the time of his Birth, *Job* 3. becauſe it is ſaid *Job* 1. 21. *That in all this* Job *had not charged God fooliſhly*; is juſt as if one ſhould ſay, Dr. *Birch* did not offend the Commons by the Sermon which he preached before them on the 30th of *January* laſt, becauſe he did not offend them in that

which he preached before them on the *27th.* And as for the Doctor's Similitude, that we may as well apologize for Christ's praying that the Cup which he came down from Heaven to drink might pass from him, as to say first that *Job* murmur'd, and then to call it an Infirmity. I wish the Doctor were either more modest in his Comparisons, or clearer in his Reasonings: for I suppose it's obvious to every one that there is a great difference betwixt desiring an Affliction to be removed, and cursing the time when it happened; the one was a Desire of pure uncorrupted Nature, and the other an Evidence of murmuring, at least in a Man whose Nature was corrupted.

As for his odious Comparison, *P.* 8. of commemorating our Saviour's Death, by which he would seem to insinuate, or at least illustrate our Obligation to an Anniversary Commemoration of that of K. *Charles*'s. I wonder that Men who are Divines by Profession, are not afraid of profaning the greatest Ordinances of the Gospel, by comparing them with such mean things: But I confess I need not, for it's natural to Men of his Kidney; and they who can pervert the Institution of Christ so far as to say, *Do this, that you may keep an Ale-house, or be an Ensign, Lieutenant, or Captain of Granadeers, Dragoons,* &c. whereas Christ *commanded us to do it in Remembrance of him,* may say and do what they will.

Pag. 9. The Doctor tells us, *that to draw King* Charles's *Image, or venture upon his Character, would require a Soul as great as his was; and that it were a Profanation in any ruder Hand to attempt it; which being compared with what he says of* Saul, p. 2. *That his Obsequies were fit only to be solemnized by one like himself, the known Inheritor of his Kingdom and Spirit,* would seem to infer, that the Doctor himself has a mind to the Throne; for in the following Pages he very boldly attempts King *Charles*'s Character, and warbles out his Elegy the best that he can: so that either the Doctor must think him-

himſelf *to be the known Inheritor of King* Charles's *Kingdom and Spirit, or to have a Soul as great as his was*; or, according to his own Propoſition, he is a *profane Fellow to attempt his Character, or the ſolemnizing of his Funeral-Obſequies.* But certainly the Doctor does not think ſo ill of himſelf as this laſt comes to, and therefore it's probable that he intends the former; and if the Nation have a mind to chuſe him for King, the Doctor has one very good Qualification, if you take his own word for it, which (according to him) their preſent Majeſties want, that is, he is a *true blew Proteſtant*, the Religion which he tells you, *p.* 23. K. *Charles*'s Murder did *force his Poſterity out of*; and by conſequence, King *William* and Queen *Mary*, who are both of his Poſterity, muſt be of that number who were forced out of their Religion. Reader don't laugh, for this is as good a Conſequence as ſome of the Doctor's.

Pag. 13. The Doctor quite outdoes *David*'s Lamentation, he did not ſo much as imprecate Vengeance upon the *Amalkites*, tho one of that Nation had confeſs'd his Murder of the Lord's Anointed, and that the whole were ordered to Deſtruction by God himſelf, he is ſatisfied with imprecating a remarkable ſtroke upon the Mountains where the Defeat of his Country happened. But the Doctor ſeems to be very angry that *England* enjoys the Bleſſings of Dew and Rain, that our Houſes are ſafe from Fear, and the Rod of God not upon us; by which it would ſeem that the Doctor has a mind to pray in the French, on whoſe Aſſiſtance the *Jacobites* lay the Foundation of their Hopes. But his Choler is further enflamed, that the Wicked do ſtill live and become old and mighty in Power; and that the old Arts, as he is pleaſed to expreſs it, are ſtill advancing to our Ruin. The Doctor would do well to explain his meaning in this Exclamation; for he's very much concerned that ſome ſhould ſtill live, much more that they ſhould become old and mighty in Power. In the late Reigns ſuch Expreſſions might by

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scendo's have been made High-Treason; for there's no body that pretends to grow mighty and in Power, but his Majesty; and most honest Men are sorry that his Might and Power are not much greater than they are, as they would certainly have been, if Men of the Doctor's Kidney had not obstructed his Measures: and if by the Old Arts which are still advancing to our ruine, the Doctor means any of the late Publick Acts which were denied the Royal Assent, the Commons are mightily oblig'd to him for telling them so to their Faces.

Pag. 14. He tells us of *Pliny*'s Peevish Creatures that had Gall in their Ears: but the Doctor exceeds them by far, for he not only has Gall there, but also in his Heart, Tongue and Pen; nothing less will serve him than the cutting off of those whom he calls Wicked, that they should not live. And though to the Doctor's grief a general Indemnity has secured their Persons, yet that shan't take off his Pen from stabbing their Reputations, and that of the Government too; who spare the Wicked, though God says there is no peace to them. And then to give you a taste of his Charity, he charges the whole Dissenting Party with being King *Charles* his Murderers, and imparts his Noble Resolution to the World, that they shall hear of it once a Year, but hopes that it won't be taken for an Invective, though you may be sure the Doctor designs it for one, and the best that his Talent is able to furnish.

But I am afraid that some perverse People will give him *Rowland* for his *Oliver*, and exhibite an Account of the Action thus.

When after our Reformation, in which there was too great an Allay of Carnal Policy, which is always an Enemy to Gospel Simplicity, some of our lukewarm Protestants had begun to taste the sweetness of the Popish Ecclesiastical Courts and Dignities; they did like so well of this Romish Broth, that, as *Bonner* propheſied, truly they longed also for their

Beef:

Beef: And though they aboliſhed the Groſs of the Popiſh Doctrine, yet they retain'd what ever was gainful in their Diſcipline. For as Pardons and Indulgences brought Money to the Pope, Commutation for Penance brought Silver to our Churchmen, and the Incomes of Doctors-Commons made their own Commons the better: So that though in her Publick Liturgy ſhe laments the want of the Antient Diſcipline, yet ſhe was reſolved in her Practice never to admit it, but would rather tear the Churches Body than their Popiſh Ephod; Miſrepreſented all Enemies to their Ceremonies, as Enemies to the Civil Government; and join'd with the Papiſts in perſecuting them, as they did *John Knox*, *&c.* at *Franckfort*; and would rather connive at a Liberty to Papiſts, than Indulgence to Puritans; inſomuch, that they not only forc'd ſome of their own to the Deſarts of *America*, where they found more Hoſpitable Entertainment from the poor Heathens, than they found at home from the Ceremonious Proteſtants; but they alſo fell foul upon their Neighbours in *Scotland*, influenced their Kings to overturn the Church there, as by Law Eſtabliſhed; whilſt at the ſame time they conniv'd at their Prince's ſeeking for Popiſh Matches; his taking off all Laws againſt Roman Catholicks, permitting their Prieſts to ſwarm in his Dominions; countenanced Plays at *White-hall*, and the reading of the Book of Sports through all *England* on Sundays; Join'd with the Papiſts to raiſe an Army to invade *Scotland*, and Excommunicated that Church, whilſt the Papiſts did cut the Throats of the Proteſtants in *Ireland*; Preached up the Divine Right of Ship-Money, Loan-Money, and the King's Abſolute Power in *England*; countenanc'd him in refuſing to let thoſe who were accuſed of Murdering his Father be brought to Trial, whilſt they rail'd againſt Queen *Elizabeth* for taking off his Grandmother according to Law; ſided with him in denying all redreſs to the Grievances of his People repreſented in Parliament, and preaching up his Prerogative

to

to such a height, that the Parliament finding them the principal Incendiaries in those unhappy Troubles, broke the Frame of their Hierarchy all in pieces: After which they join'd with the *Irish* Cut-throats against their Fellow-Subjects, and countenanced His Majesties Cessation of Arms with them, whilst they assisted to carry on the War against his Protestant Subjects, and in fine rendered his Majesty so deaf to all Proposals of Accommodation with his Parliament; that though he was inclin'd of himself to listen to their Proposals, yet they kept him from it, though at the same time he granted to the *Irish* Papists, that they should not be bound to swear Allegiance; that all Laws against them should be taken away, and that they should be independant on the Parliament of *England*: and thus by the stubbornes of our high-flown Church-men, with whom Papists and *Arminians*, and all who were Enemies to the Civil Liberties of the Nation herded, His Majesty was overperswaded to his Ruine. So that it was the Doctor's Old Race of Saints that Preach'd and Pray'd the Nation into Confusion and Bloodshed, and the Royal Martyr from his Crown and Life; for had he been but as willing to secure the Parliament of *England* in their Just Pretensions, as he was the Papists of *Ireland* in their unreasonable Demands, the Parliament and he both might have been safe form the Fury and Insults of an Anarchical Crew who ruin'd them and him too.

Pag. 16. The Doctor alledges, that the Chief Pillars of his Church and State *were made perfect through sufferings*. So that I observe he is more cautious and afraid of profaning King *Charles* his Character, than of profaning the Word of God, and the chief Mysteries of the Gospel by his abusive Metaphors: does the Doctor think that any but himself can suppose a Parity betwixt the Captain of our Salvation's being made perfect through sufferings, and those of *Laud*, *Strafford* and King *Charles* the First? I wonder that the Doctor is not afraid of making such blasphemous Appli-

cations of Scripture Phraſes, which are applicable only to Chriſt alone.

In the next Paragraph the Doctor is very zealous for the Honour of *his Eſtabliſhed Church*, which he wiſhes may ſo continue; and conſequently bewrays his Apprehenſions of Danger, which is a malicious Inſinuation againſt the Government, as we ſhall ſee anon.

Ibid. He ſays, She had always the ſame Enemies, and the ſame Fate with her Kings; they were ever Perſecuted, Oppreſſed, Defamed, and have fallen together; her Obedience was a Nobler thing than to let them periſh unattended.

But I ſuppoſe the Doctor was not aware of what Queſtions might be raiſed upon theſe bold Aſſertions: As,

1. Whether or not the Majority both of the Clergy and Laity of his Church did not comply with *Charles* the Firſt's Enemies, when the King was no longer able to protect them?

2. Whether the Presbyterians were not the Men who ſtickled moſt againſt *Oliver* for ſaving the King's Life and Intereſt, as can be evidenced by the Petitions and Behaviour of the City of *London*, where Presbytery was moſt predominant; by the Behaviour of the Presbyterian Members of the Houſe, till they were excluded by the Army, and forc'd to diſperſe ſome of them beyond Sea, and others into the Country; by the Oppoſition made by the *Scotiſh* Kirk, Committee of Eſtates, Parliament, Army, and Commiſſioners, to the King's Confinement, Trial and Execution, proteſting againſt them all, as contrary to the Articles agreed on with them at the ſurrender, to the Union of the Nations, His Majeſties juſt Right, and the Solemn League and Covenant; And laſtly, by Sir *Thomas Fairfax*'s deſign to reſcue Him after His Sentence?

3. Whether the Majority of the Church-of-*England*-Clergy did not comply with the courſe of the Times both in Church and State, when of the Ten thouſand Eccleſiaſticks which

which are generally reckoned in *England*, not above two thouſand were Nonconformiſts after *Charles* the Second's Reſtauration?

4. Whether the Church of *England* was oppreſſed, perſecuted, defam'd, and fell with the late King *James*; and how it came that, according to the Doctor, their Obedience was not ſo noble then as not *to let him periſh unattended*; and why they did not follow the Example, which he ſays was ſhow'd to guide them hereafter, if ever the like occaſion return? Perhaps the Doctor may rejoin, that if K. *James* had been cut off, they would not have let him periſh unattended, but they did not think fit to Abdicate with him. But the Anſwer is eaſy; he that won't be faithful in a Little, will never be faithful in Much: And to tell the Doctor the plain Truth, If the Royal Martyr had impriſoned their Biſhops, fallen foul upon their Colleges, and given Liberty to Diſſenters, he ſhould even have had leave to periſh unattended as well as his Son; and therefore it were beſt for the Doctor to ſave his Breath, and not brag ſo much of his Church's Loyalty to the Martyr: they cut off his Grandmother, becauſe they were afraid that ſhe would be their Enemy, and they drove his Son from the Throne whenever he began to touch their Copy-hold, tho they ſpent their Lungs in crying down the Bill of Excluſion, ſo long as they thought that the Duke was their Friend. And hence I conclude in ſpite of the Doctor, that *his Church will neither ſerve God nor the King for nought*.

Pag. 18. The Doctor urges, that he *that reſiſts, receiveth to himſelf Damnation*. But I wiſh that he would a little explain himſelf, whether this ought to be taken only in relation to Kings, or other Governours alſo; and if only to Kings, then whether he does not allow of Rebellion againſt Republicks; and if he does allow of the latter, how he will reconcile it to the Divine Command, 1 *Pet.* 2. 13, 14. *Submit your ſelves unto every Ordinance of Man for the Lord's*

 ſake,

ſake, whether it be to the King, as Supream, or unto Governours, as unto them who are ſent by him, for the Puniſhment of Evil-doers, and the Praiſe of them that do well.

And I would fain ask the Doctor, that ſeeing by this Text Obedience is due to other Governours as well as to Kings, What becomes of the Divine Right of Monarchical Government excluſive of all others? And ſeeing other Species of Government are of Divine Right as well as that, Whether it muſt not be the Choice of the People only, that can now determine which of them is moſt ſutable to themſelves? And if the People can determine whether one or more Perſons ſhall be their Vice-Gerents, whether it can be properly ſaid any otherwiſe than in *ſenſu diviſo*, that they are *their Vice-Gerents Inferiours?* And whether ſeeing all ſorts of Government are here called the *Ordinance of Man*, and that at the ſame time it is ſaid they are *ſent by God*, the Choice of the People, and the Lord's Anointed, be not now one and the ſame thing?

But to come to the Point of Reſiſtance; The Doctor would do well to explain himſelf, whether he means Reſiſtance *in concreto*, or *abſtracto*; if in *abſtracto*, we are agreed that the Sin of reſiſting any Government duly conſtituted, is damnable as well as all other Sins are; and in ſo far Paſſive Obedience is a true Doctrine: If he mean in *concreto*, that it's unlawful to reſiſt the Perſon or Perſons clothed with the Government: I would willingly know, whether he underſtands Reſiſtance to the Perſons of all Governours in all caſes whatſoever to be damnable; or only the Reſiſtance of ſuch as govern according to the Laws of God and the Land? If he mean the latter, we are agreed; but if he mean the former, I would know what's his Reaſon? and if it be drawn from that Text, *Rom.* 13.2. *Whoſoever therefore reſiſteth the Power, reſiſteth the Ordinance of God; and they that reſiſt ſhall receive to themſelves Damnation*; Whether it be not plain from the Text, that the Government, and not the

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Governours, are here underſtood, or at leaſt both in *concreto?* And then I would aſk the Doctor further, Whether it be not plain from the third Verſe, *For Rulers are not a Terror to good Works, but to the evil*; that it's only damnable to reſiſt ſuch as are ſo, and as all indeed ought to be; but not thoſe who invert their Commiſſion, and are a Terror to Good Works, and an Incouragement to Bad? tho at the ſame time we will allow the Doctor, that if any private Perſon or Perſons reſiſt the Magiſtrate by Military Force, except it be in caſe of pure Self-defence; I ſay, in this caſe we all allow that ſuch ſhall be puniſh'd, as *David* did the *Amalekite*, for putting out their Hand againſt the Lord's Anointed, even tho they be guilty of Male-Adminiſtration.

But if the Doctor will not allow of this Doctrine, I would fain know how he can clear his Church from meriting Damnation, for reſiſting and dethroning the late King *James?*

And if he do allow it, I would deſire him to anſwer, why he is ſo very ſevere and uncharitable to the whole Nation, as to imprecate and wiſh for Judgments upon them, becauſe a certain Party, without the Conſent of the whole, cut off King *Charles* the Firſt; who, if our Hiſtories be true, made as great Invaſions upon the Liberty of the Subjects as ever K. *James* the Second did; but with this difference indeed, that the Father ſupported, whereas the Son invaded the Doctor's Church, which was the cauſe of his Ruin: for tho they had ſuffered him and his Brother tamely to devour moſt of the Civil Rights and Liberties of the People, yet when-ever he came to touch the Church, they who made Conſcience of excluding him before, made none to kick him out then: So that I am afraid, upon due Scrutiny it will be found, that it is not damnable to reſiſt the King, but damnable to reſiſt the Doctor's Church.

But to come to an end with this Point; I would adviſe the Doctor, that ſeeing his Church, and the Party againſt whom he inveighs, are guilty of the ſame Crimes, tho in different degrees, that he would remember the Lord's-Prayer, which he has ſaid ſo often, that I don't doubt but he has con'd it by Heart: and as he and his Church would have the Forgiveneſs of their own Sins, they would alſo ſhow themſelves ready to forgive others, and not to rip up old Sores by a Yearly Commemoration; for the dethroning of King *James* being of a later Date than the beheading of King *Charles*, it's ten to one but it may be as long remembred. And let the Doctor and his Gang preach while they be weary, and charge all the Calamities of thoſe unhappy Civil Wars upon the ſcore of Diſſenters, for refuſing to obey K. *Charles*'s unjuſt Commands, and reſiſting him when he came to invade their Properties; they will conſtantly rejoin that thouſands of the Church-Communion were *Socii Criminis*; and that the Ruin of the King and the Miſery of the Nation are owing to thoſe of the Doctor's Kidney, who preach'd the King out of his Duty, and the People out of their Liberties, and by conſequence were the chief occaſion of his Tragical End: as their Concurrence all along with the Arbitrary Methods of the two laſt Reigns does entitle them to be called the Inſtruments of our preſent Miſeries.

So that it will appear to every unbiaſſed Reader, that the Carriage of the highflown Clergy in times paſt and preſent, with their looſing the Reins of Diſcipline, *and exalting the Hearts of their Kings above thoſe of their Brethren*, is as good an Argument to prove, that they are the Authors of all our Calamities, as any thing that they can charge upon the Diſſenters in relation to King *Charles* the Firſt.

Pag. 19, and 20. The Doctor aſcribes it to King *Charles*'s Murder, *That his Church's Excellent Religion, which hath no Foreign Dependances, and whoſe Proſperity alone is founded on that of our Country, ſhould be forced to truckle either to the Practices of* Rome, *or to a Riot of Enthuſiaſts; and that they are ſtill threatned, either with no Church at all, or the worſt among Chriſtians.*

But he does not conſider that his Antagoniſt will reply, That if the Proſperity of his Church's Religion be founded alone on that of our Country, it muſt then be different from the Proteſtant Religion, which bleſſed be God hath obtain'd over ſo great a part of *Europe*: For the Proteſtant Religion has proſpered there, when neither it nor our Country proſpered here, as in Queen *Mary*'s time and ſince: And as for the danger which his Church is in from Papiſts, who are the worſt Chriſtian Church, or Enthuſiaſts, by which he means Diſſenters in general, that are no Church; it were more rational for him to aſcribe the firſt to the Popiſh Matches, which his Church allow'd their Kings to conclude; and the great Privileges, which from time to time they granted to their Religion and its Followers. And ſeeing Papiſts are as great Enthuſiaſts as any under Heaven, he may alſo charge his Enthuſiaſm on that ſame ſcore. But ſeeing he will allow the Papiſts to be a Church, and the Diſſenters no Church; though the great Body of them do maintain the Doctrine of the Church of *England* more ſincerely than many of her own profeſſed Sons; we find that the Doctor himſelf prefers an Unity in Diſcipline, to an Unity in Doctrine, and would ſhake hands with Papiſts ſooner then Presbyterians, which are far the greateſt Number of the Reformed Churches; and that he looks upon ſuch things to be the Eſſential and Conſtituent Parts of a Church, which do not ſo much as come within its definition.

I have all along ſuſpected the Doctor's Enmity to their Majeſties Title, becauſe of his impugning defenſive Arms by which they made a Conqueſt of *England*'s Affections, and then had her Conſent to ſit down on her Throne. But *pag.* 20. he falls foul on his Majeſty's Government, reviles the Liberty of Conſcience, of which K. *VVilliam* was the Royal Solicitor, his Laws as Snares to entrap the Innocent, the Fountain it ſelf to be troubled and muddy; that he hath ſet up Spiritual Wickedneſſes in our High Places, and made ſuch to be Fathers to our Church who were never her Sons. If the Government don't find themſelves oblig'd to make the Doctor explain his Meaning, it's not fit for me to enquire further after it: but theſe are as heavy Crimes, if they be true, as any that the Church could faſten upon K. *James*; and therefore K. *VVilliam* has reaſon to take heed, for if the Doctor's Faction be ſtrong enough, they'l quickly ſend him a Bill of Divorce.

But to his Reflections on the Liberty of Conſcience, for that was the Thing which prov'd K. *James*'s Bane, he ſays, That it's rather a Step to Dominion than Devotion, and proves a Liberty of *Impiety*, Licentiouſneſs and Error, and to bite and devour one another; and the laſt, the Doctor is reſolv'd to put in practice: *But curs'd Cows have ſhort Horns.* If the Doctor would ſpeak out his true Grievance, it's becauſe he is not at liberty to bite and and devour Diſſenters, and angry that Men of Moderation have by his preſent Majeſty been preferr'd to Mitres. What pity it is that never one of them did fall to the Lot of this Reverend Doctor, who as we have already been inform'd by himſelf, has the Spirit of a King, and that's more than of a Biſhop: And if the Doctor pleaſe to put on his Spectacles, he may find that his Church's ſlackening the Reins of her own, and neglecting the Uſe of the Antient Doctrine and Diſcipline, or withdrawing their

Concurrence from their Majesties repeated Orders, have more influence upon the Impiety and Licentiousness of the Age than the Liberty of Conscience, which he ought as little to reflect upon as he would have others to reflect upon his Church, seeing both are alike establish'd by Law.

Well, but *pag.* 22. the Doctor is resolved to try a Healing Touch, though *aut fabrum forceps*, &c. he has made a horrible Mistake; and that is, *He hopes we shall not be found less sound in the Doctrine of Civil Obedience than the Jews, or think it altered by the late Exercise of that provisional Power which is necessarily reserved to a free People upon all extraordinary Emergencies.* This I suppose the Doctor intends as a Complement to the present Government, but does not consider that no such provisional Power can ever be allowed by his Hypothesis, who makes it a damnable Sin to resist any King, denies Original Contracts, or that they are accountable for their Administration: Or if he do allow these things, then why so many sly Insinuations against their Majesties Title? and why so many Declamations against *advancing the old Arts that, according to him, must tend to our Ruine?*

And seeing the Doctor owns that all these are Questions of Law and Constitution, and were of old little thought to belong unto Divinity; then why does he meddle with them now? And how comes his Church to assume the Doctrine of an unlimitted Passive-Obedience and Non-Resistance as her own Characteristick, and press it upon others on pain of being ruined both in Soul and Body?

Pag. 23. he says, That the Murder of K. *Charles* forc'd his Posterity out of their Country and Religion together;

which is but very little for the Credit of his Church, who punish'd others for saying so formerly: And I suppose his Friends will give him but little Thanks for this Assertion; which is, in plain English, as much as to say, that K. *Charles* II. liv'd and died a Dissembler both with God and his People. But [redacted] Doctor and his Church may do and say what they please, Their Tongues are their own, and who's Lord over them?

Pag. 23. The Doctor grows charitable, and having acquainted us with our Danger, he tells us also how to avoid it: *The VVay then*, says he, *to appease the VVrath of God, and to wash out the guilty Stain of our Soveraign's Blood, is not to unite in forgetting it, or to add Impudence to the Crime by seeking to depress his Credit; but to make the Remembrance of his undeserved Sufferings still more solemn and effectual to turn us from our Transgressions, and make us bring forth Fruits meet for Repentance.* Who can stand before so much Reason? The Doctor divides his Text like a skilful Workman, and gives you both a Negative and a Positive Receipt; and that you may not think it lost Labour to put it in practice, consider what you have already suffered for not obeying the Doctor's Prescription before you heard it, *viz.* Pag. 19. *That we so long heard the Cries of the Oppressed, and there was none to comfort them; that we beheld Servants on Horses, and Princes walking as Servants on the Earth; that our Laws, our Liberties, and our Religion were made a Prey to such as scoff'd at Kings, and made Princes a Scorn; that God rais'd up a Foreign Enemy to make VVar upon our Coasts; that he sent the Pestilence into our Streets, and a devouring Fire to lay waste our Metropolis: — That this is among the Causes why Distress and Perplexity still remains upon the Nation, Mens Hearts failing them for fear, and for looking*

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those things which are coming on the Earth. P. 20. *That we are still left open to a bitter and hasty Nation to land upon our Coasts, and possess the Dwelling-places which are not theirs.* — Pag. 23. *That it hath entail'd upon us disputed Titles, and for ought yet appears, endless Wars. But that which is worse than all,* he says pag. 13. *that we are at length to meet a Vengeance worthy of God, and drink up the Dregs of his Fury.*

Now who would not to avoid all these Evils, if they were sure that the Doctor's Receipt had had a *Probatum est*, put it in execution, and make the Remembrance of the Martyrdom still more solemn and effectual? But what shall we do for more Men like the Doctor, that may be the known Inheritors of his Kingdom and Spirit? for he says, *pag.* 2. that his Obsequies were fit only to be solemniz'd by one like himself: Nay, and that must also be too little; for the Doctor says this in respect of *Saul*, who is not to be nam'd on the same Day with the Royal Martyr.

But now when the Doctor has done his best, and raised his Voice a Note above *Ela*, to tell the Presbyterians their Transgressions, and the whole House of Dissenters their Sins: What if some perverse Fellow from amongst the Herd should reply upon the Doctor, and find him other Causes for his List of Judgments, and these more probable by far than any of his own confused Heap; as thus, *That we so long heard the Cries of the Oppressed and none to comfort them, because the Clergy did preach in Defence of the Prince's Oppression, and the People did not rescue the Oppressed out of their Hands, and therefore God made our Sin our Judgment. That we beheld Servants on Horses, and Princes walking as Servants on the Earth, because God would punish the Pride of our Princes,*

who had exalted their Hearts above the Hearts of their Brethren by the meanneſs of thoſe whom they had oppreſſed and deſpiſed. That God raiſed up a Foreign Enemy to make War upon our Coaſts, becauſe of our going on to do wickedly; and therefore God would puniſh both us and our King by the Hand of thoſe to whom he had been ungrateful for the Kindneſs which they ſhewed him in his low Condition. That he ſent the Plague into our Streets for our Ingratitude to himſelf in turning his Grace into Wantonneſs, and running into all manner of Abominations after our King's Reſtoration; and becauſe we did not look into the Plagues of our Hearts, God reſolved to puniſh us with a Plague in our Bodies. That a devouring Fire ſhould be ſent to lay waſte our Metropolis, where we had burn'd the Oath of God which was ſo ſolemnly taken by the Repreſentatives of the Nation, and to purge the City from thoſe Sodomitiſh Impurities, with which the Prince had polluted it the firſt Night of his Arrival, and was but too much imitated by the Citizens themſelves. That Diſtreſſes and Perplexities are ſtill upon the Nation; and that we are left open to a bitter and haſty Enemy, have diſputed Titles and endleſs Wars entailed upon us, for the reigning Impieties of the preſent Generation; and becauſe the Doctor's Church will ſtill hold their Brethren in Bondage, expoſe the moſt ſolemn Ordinances of the Goſpel to the greateſt of Contempt, have poiſoned the Nation with dangerous Principles, deprive the King of the Service of the beſt of his Subjects; prevent or ſtifle the Diſcoveries of Plots, becauſe ſo many of her own dear Sons are concern'd in them, and invite the French to reſtore the late King.

Now I ſay, If any ſtubborn Fanatick ſhould reaſon thus, who ſhall judg betwixt him and the Doctor? for both of them to be ſure will think their own Cauſe beſt: and let the Doctor clamour till his Tongue drop out againſt that ſort of Men, they will ſtill tell him, *That the bad Example of his*

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Non-jurant Bishops, the disaffected Practices of many of the swearing Clergy, and the most zealous Disciples of Passive Obedience, are the principal secondary Causes of our present Incumbrances; and that if by the Interest of his Church, Charles *the Second was supported in swallowing up the Peoples Liberties, and* James *the Second brought to the Crown over their Bellies, all the Miseries which we have left, do now feel, or are like to suffer in time to come, by the Tyranny of the Late Reigns, the Wars, Taxes, and disputed Titles in this, are justly chargeable on the Doctor's Church:* and therefore it's pity, seeing they have been the chief Causers of the War, but their Purses should principally bear the Weight on't. It would be a good way to prevent their medling with Affairs of State in time to come, though all that they are worth can never compensate the Damages which they have done the Nation. And thus I leave it to the Doctor's Consideration against the next Thirtieth of *January*, to tell us whether or not the Repentance of his Church for these Faults; and many others which might be enumerated, be not as likely a way to make God shine upon our Counsels, and go forth with our Armies, as the Nation's repenting for the Murder of K.*Charles* the First: for if we must explain the Mind of God by his Providence, as the Doctor would seem to do; the Repentance of this Crime seems to be demanded of his Church as the Principal Accessaries, though not the Actors, because the Miscarriages of our Counsels and Armies have hitherto happen'd in the hands of those of his Church; and some will take upon them to prophesy that it's never like to be otherwise so long as they alone must be intrusted with the Management. For what reason have they to expect the Blessing of God, who have all along persecuted their Brethren for things indifferent; prophane the Sacrament of the Lord's-Supper, by applying it to the most sordid Uses; admit the Clean and Unclean to his Table, without

without any diſtinction, make no Conſcience of putting their Diſcipline in Execution againſt thoſe of their own Society, but hug the greateſt Debauchees as their trueſt Sons: Or how they can acquit themſelves of their breach of Oath to the late King, contrary to their Principles of Paſſive Obedience, which they do ſo much labour again to revive; and how they can be faithful to His Preſent Majeſty, who came to the Crown by ſuch Methods as they do all along condemn, I cannot conceive. And therefore it were Wiſdom in the Doctor to conſider whether thoſe of his own Party be guiltleſs, before he throw the Stone at others; for if he will needs take the liberty to ſpeak what he pleaſes, he muſt be content to hear what pleaſes him not.

Reader, theſe Animadverſions have been writ in ſo much haſte, that I cannot tell whether they be Senſe or Nonſenſe: I beg thy favourable Conſtruction on my honeſt Endeavours, which are truly aim'd at *England*'s Welfare.

FINIS.